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DIE WAHRHEIT DER CHRISTLICHEN RELIGION. Von MARTIN RADE. Tübingen: Mohr, 1900. Pp. 80. M. 1.80.

IN 1898 the author published a booklet entitled *Die Religion im modernen Geistesleben*. It was a series of apologetic lectures. The present work he characterizes as a second series of similar discussions. He does not claim to have treated everything that belongs to apologetics. It is a confessedly one-sided prosecution of a single fundamental thought which we have here. The complement to this he promises to furnish later. He claims for this brief discussion under review nothing but a witness to the faith that is in him for men in need—the faith as he knows it in his own experience. The book is a fruit of life and of the pastoral vocation. The themes discussed are: What is truth? the Christian religion as present experience, the Christian religion as a memory, the Christian religion as hope.

The author's philosophic presupposition is the Kantian distinction between the theoretical and the practical reason, according primacy to the latter, together with the Lotzean value-judgment. His problem is to show that neither natural nor historical science can prove or refute the truth of the Christian religion, and that there is nothing to fear from science so long as it is content to remain *science* and does not arrogate to itself the prerogatives of metaphysics. The book is thus typically Ritschlian, and has the merits and demerits of that point of view and method.

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“NIEDERGEFAHREN ZU DEN TOTEN.” Ein Beitrag zur Würdigung des Apostolikums. Von CARL CLEMEN. Giessen: Ricker, 1900. Pp. 240. M. 5.

THE preface tells us that this book “seeks not only to explain how the clause ‘he descended into hell’ came into the creed, and to shed more light upon its origin, but also to prove that the phrase, in its only justifiable historic meaning, which is to be drawn from 1 Peter 3: 18 f., can be fully retained, and that it contains the especially important knowledge that after death there continues, not only the possibility of conversion, but also work on behalf of others.” In this sense Clemen dedicates it to the memory of two young relatives who died in 1898 and 1899. After an introduction showing the neglect of this clause of the creed, he discusses (1) its age (pp. 8–114), (2) its meaning (pp. 115–81), and (3) its value (pp. 182–232). Then follow